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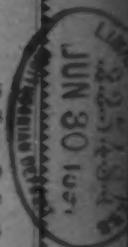
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THE UNDISCOVERED COUNTRY.*

I. It is seldom that an organization can count its years as more than three score and ten when the whole condition of affairs has changed to such an extent as to have apparently made its continuance unnecessary. When the Colonization Society was founded he would have been imagined a vain dreamer who should have prophesied that slavery would cease to exist on this continent in less than fifty years. Or, had one been found so rash as to utter such a prediction, who would not have felt that if it came true the need of the existence of the Society would cease with the extinction of the evil, the miseries of which it was its purpose to ameliorate?

For, paradoxical as it may seem, the condition of the slave was not as pitiable as that of the freedman in a slave-holding community. For while the slave had some sort of home and well-defined relations with his fellow-beings, the freedman belonged to no one. No man cared for his soul or body. He was free to support himself where labor was a drug in the market; free to enjoy a liberty which brought responsibility without honor; and separation from his brethren, but no adoption into the ruling class.

It was no wonder that good men hesitated to set their slaves

* The Seventy-Fourth Anniversary Address before the American Colonization Society, delivered in the Church of the Epiphany, Washington, D. C., January 18, 1891, by Leighton Parks, M. A., rector of Emmanuel Church, Boston.

free when such was the outlook. It need not puzzle us when we find that the slaves themselves were so apathetic. Freedom, as they saw it, had few attractions. They preferred to "bear those ills they had than flee to others that they knew not of."

It was this state of affairs which made the Colonization Society a blessing to the country. It provided an asylum for the freed-man, and it encouraged the doubtful to take the heroic plunge of freeing their slaves. When true freedom came there was no apathy. When the blacks understood that life was before them to make or mar, exactly as it had been for their masters; when the roving instinct of the savage, so long repressed by the patrol, was given scope, they rose as gladly as any people and rejoiced in the treasure they had found.

It must have seemed to many of its friends then as if the work of the Colonization Society had been accomplished and that it might adjourn *sine die*, with the consciousness that it had acted the part of the Good Samaritan to the man lying by the wayside, beaten and robbed. But through all the years which have elapsed since the war—so many that when we speak of it our children ask if we mean the Revolutionary War—through all these years there has been something to be done, a sort of paying the charges at the Inn, to return to our figure of the Good Samaritan, and yet a secret feeling that when those who had been friends of the Society when it was ridiculed by fire-eater and denounced by fanatic had passed away no new men would be found to infuse new vigor into the work.

Suddenly all this has been changed. The right of the Negro, the possibility of the Negro, the relation of the Negro to the white man, which was for so long the one question in American politics—which we had supposed was distinctly a local issue—has suddenly become the greatest of all questions for the civilized world. All eyes to-day are turned on Africa. The opening of the Dark Continent has been the greatest achievement of the last quarter of the century now passing away. It needs no prophet to see that it is to be the cause of great searching of heart amid the nations of the earth in the new century which is drawing near.

The ignorance and blindness, the weakness and pathetic patience of the Negro race, did not appeal in vain to the Judge of all the earth. Here in this city of Washington because of it "the mighty were put down from their seat, and they were exalted of low degree." This was but the beginning. The part played by the Negro in the local history of the United States will be found to have been but the rehearsal for the great drama of the twentieth century.

Here, then, is the new opportunity for your Society. Your voice, which did not cry aloud nor make itself to be heard in the streets, may now speak with authority. Your hand, which fanned the smoking flax and bound up the bruised reed, may now be held up in protest against the iniquities which some of you will see inaugurated before many years have passed.

II. If I am asked why I anticipate such evils for Africa, I answer, because of the history of the last century and the present condition of affairs.

Professor Seeley, in his "Expansion of England," * says that all the wars which have desolated Europe since the end of the thirty years' war have been wars for colonies. Spain and England, Holland and France, have grappled with one another in Europe for the possession of territory which was unknown to the mass of the people, and scarcely more than a name to the rulers.

Whether the influence of the colonies was as great as he supposes may perhaps be a question, but there can be no doubt that the obscure skirmish on the Monongahela, in which the young Washington played a part, set the world on fire, says Parkman; and when the conflict ceased, leaving "the most triumphant peace that England ever knew," † it was found that "three of the victories of the seven years' war determined for ages the destinies of mankind. With that of Rossbach began the recreation of Germany; with that of Plassey the influence of Europe told for the first time since the days of Alexander on the nations of the

* "The Expansion of England," by J. R. Seeley, M. A. London, 1883.

† Montcalm and Wolfe, vol. 1, p. 150.

East; with the triumph of Wolfe on the heights of Abraham began the history of the United States." *

A chance encounter of French and Indians in the Wilderness was the signal for the lifting of the curtain on a stage where such figures as Clive and Wolfe, Frederick the Great, and Washington were to play their parts. And amid what scenery! The hot plains of India are trampled to dust beneath the ponderous tread of Surajah Dowlah's elephants; the swift canoe of the Indian darts across the waters of Lake George or floats down the broad waters of the St. Lawrence; the veterans of the great Frederick appear as if by magic in *Silicia*. The scene is shifted, and from the energy of the camp we are shown the luxury of the court. Versailles with all its glories appears before us; a shameless woman the real ruler, the detestible king pouring into her lap the treasures of the kingdom. From behind the scenes is heard from time to time a mocking laugh. It is the voice of the old cynic *Voltaire*. Well may he laugh! For all these glories will pass away.

What is it we learn from this recital of the facts familiar to us all? Why this, apparently: That the blow of an Indian's tomahawk shattered the throne of France, humbled the power of Austria, pulverized the decaying grandeur of Spain, opened a new path for Germany, severed the Eastern and Western possessions of France for England to seize, and cut off a continent from the Empire of Great Britain.

He who doubts of the solidarity of the human race should re-read the history of the seven years' war. The results of that one red man's deed are so prodigious that we doubt if they can be the effects of so simple a cause; and, indeed, they were not. The murder of *Jumonville* was but the occasion which caused the pent-up forces to burst forth. It may have been but a single drop of rain which, permeating the soil at the base of *Vesuvius*, ignited the subterranean acids and caused the great mountain to belch forth its molten lava and destroy the cities of *Pompeii* and

* *Greene, History of the English People*, IV, 193. Quoted in *Parkman's "Montcalm and Wolfe."* Boston, 1884.

Herculaneum. The lesson of all history, but above all that of the eighteenth century, shows that, given the conditions for a conflagration, it needs but a little fire to kindle the great wood.

The question which we need to ask ourselves is this: Is there or is there not reason to anticipate a new conflagration in the near future, and is it not probable that Africa will be the occasion, if not the cause, thereof?

III. We need only spread the map of Africa before us to see at a glance the position of affairs. England has long held the four cardinal points, and now is master of Egypt and the gateway of the Nile. Germany claims an empire on the east, and France has provinces on all sides except the south. Portugal snarls at England on the west coast and Italy growls at France about possessions in the north. In the heart of Africa is planted the Congo Free State, a power for good as long as the European concert continues, but a prize to the strongest when the great scramble begins. Will it ever begin? If Teutonic firmness and French *finesse* and Italian subtlety are taxed to the utmost to extinguish the sparks that are continually flying across the borders of civilized States before they light on the huge magazines that have been built in Europe, what is the probability when these momentous issues are complicated by the presence of savages who are ignorant of self-control?

We point with wonder to the result of the organization which will enable a little child to place her finger on a button which will cause the great machinery of an exhibition a thousand miles away to revolve; but there is another power more mysterious still, which so acts on the hearts and brains of men that any day a furious savage on the banks of the Aruwimi may shoot a poisoned arrow and cause a revolution in Russia; many homes to be desolate in England; the roll of drums to be heard through France; the shrill blare of trumpets to scream in Italy; the sabres of Austria to flash, and the dull thunder of the Kaiser's legions to shake the valley of the Rhine, and Europe and Africa to be deluged with blood.

All this is a daily possibility. It was the meeting of the three great powers of the world—England, France, and Spain—in the

New World which brought on the seven years' war. Africa is the meeting-place to-day, but there are four great powers—England, France, Germany, and Italy—facing one another there, and two—Russia and Austria—sleeping on their arms in Europe.

The result of that conflict on Europe we will not contemplate. I ask you to consider Africa. What must be the result upon her? Imagine two herds of elephants rushing upon one another across a plain where little children are playing, and ask what would be the children's fate! That is the position of the African. Nor is that all. Once let the conflict begin and the Arabs will slip in like serpents between the combatants, and all the horrors of the slave trade, checked for a while, will begin again. The question, then, which confronts us is this: Have we no responsibility in the premises? Have the nations of Europe a right to partition Africa? It is strange such a question is lost sight of.

It will be answered, the Africans have no right to the exclusive possession of the land any more than the North American Indians had to use this continent as a game preserve. No doubt that is true. The surplus population of Europe has a right to flow into the unused lands of Africa. But on what condition? Only on the condition that they will use it better than the savages who are their neighbors. They must go with the tools accumulated by centuries of civilization. They may not abandon industry. They must carry with them the morals of civilization. They may not break faith with the nations about them and then denounce as devils those who slay them while they sleep or entrap them in the forest. Every man has a right to life, liberty, and the enjoyment of his property, even the savage by whom the civilized man settles. But how seldom is that remembered! Think of the wholesale robbery of India by England till the mutiny taught her that justice paid! Remember that less than thirty years ago the Legislature of Idaho offered \$100 for every Indian warrior's scalp and a proportionate sum for the scalps of women and of children under ten years old! Remember—no, it is present in your minds—the ghastly story of the battle of Wounded Knee. When men ask us if we would stop the onward march of civilization by the opposition of sentiment, we answer, No; but what we

do demand is that it shall be civilization which advances, and not a savagery more deadly than that which it seeks to replace because armed with the powers of civilization. We ask that States which plant colonies should see that the laws which protect the weak in Europe should be enforced in favor of Tonquins, Burmese, Africans, and Indians.

Yet see how coolly such a fair-minded man as Stanley can contemplate injustice. "We were in camp by noon of the 29th at Congo la Lemba, on the site of a place I knew some years ago as a flourishing village. The chief of it was then in his glory—an undisputed master of the district. Prosperity, however, spoiled him, and he began to exact tolls from the state caravans. The route being blocked by his insolence, the State sent a force of Bangalos who captured and beheaded him. The village was burned and the people fled elsewhere. The village site is now covered with tall grass, and its guava, palm, and lemon trees are choked with reeds."*

What had this man done? He had enacted a tariff bill; or, to put it more accurately, he did exactly what Canada has done in regard to goods passing through Welland Canal. Suppose Montreal were burned in reprisal, should we not have to answer for it? But this poor, uninstructed political economist had no friends, and "tall grass covers the site of his village." "If these things are done in the green tree, what will be done in the dry?"

I have spoken only of what we might call the common law of morals, which is all the State can deal with; but when we consider the settlers as individuals they must be judged by a higher law—the law of Christ. By that law they will be asked not if they treated the savages as if they were human, but whether they looked on them as brothers and tried to live with them as such. I know the difficulties which will be urged. It will be said: "The conflict between the new and the old, progress and retrogression, civilization and savagery, is as inevitable as the conflict between light and darkness. No compromise is possible. The historian

* In *Darkest Africa*, vol. I, p. 82.

of the Old Testament recognized this truth, and said that the Israelites were commanded by Jehovah to exterminate the Canaanites." But such an argument is a moral anachronism. The only possibility for the life of virtue was the extinction of vice, and the only way to extinguish it was by the extirpation of the vicious. Conquest was the watchword of Israel, but conversion is the countersign of Christ's disciples. Faith in conversion, the change from bad to good of any creature on this earth, is the fruit of Jesus' work, and it rests on the knowledge that every son of man is potentially a son of God. That is the faith which has overcome the world.

Every civilized nation which plants a colony in Africa owes the natives the best fruit of its civilization, and every Christian who lands there owes them the revelation which has changed his life. Our civilization has made us the masters of nature; our science has shown us the pit from which we were digged; our religion has shown us the goal of human progress, the likeness of Jesus Christ. The Son of Man is the brother of every human being. Every human being has latent possibilities greater than any except Jesus has dreamed of.

Of course this is doubted. The phrenologist comes with a skull to show the limitation of Africa's future. The æsthete declares that there has been nothing of beauty made in Africa. The bigot declares that the Negro is under the curse of Canaan. But the cure of pessimism is a knowledge of history. The feeble spark upon which depended human habitation, art and music, literature, science, and religion, never came to its perfection while isolated from kindred sparks. The glory of Hebrew song had notes that were learned in Egypt and Babylon. Grecian wisdom sprang to full life after the touch of Oriental mysticism brought in the host of Xerxes. Roman law made Spain and Gaul and the forests of Germany a fit dwelling place for men. Shakespeare and Bacon, Milton and Cromwell, were the children of Saxon invasion and Roman mission and Norman conquest. The thirteen feeble colonies which once stretched along this coast would never have expanded into a mighty nation but for the incoming of every nation under heaven. This history might

all be traced back again. American liberty in France, French influence on all Europe, English missions in Germany, Teutonic power in Italy, Greek culture in Persia. Backward and forward the great tide of civilization has swept, under the secret influence of the heavens, and made the world what it is. But all this time Africa has been like some inland sea, far from the influence of the great currents of life. Is it strange that there has been no progress?

Suppose the little island of England had been isolated in like manner, what would be its condition to-day? Let me quote from a recent speech of the venerable Dr. McCosh:

"They painted their bodies cerulean, often with the figures of animals; they wore long and shaggy hair, and were clothed with skins. They believed in gods many and practiced the mystic rites of the Druids, in which there was nothing to give them moral and spiritual ideas. They offered human sacrifices, which were supposed to be pleasing to the gods. A community of women, including mothers and daughters, fathers and sons, was the rule of the family. They offered prisoners of war as sacrifices well pleasing to the gods, and in times of danger their best men submitted to death to appease their deities."* Might not this, with slight change, be written of the tribes of Africa? Well that is a description of our British forefathers before the preaching of the gospel.

IV. The touch of life by life has been the cause of the advance of civilization and Christianity in Europe, Asia and America; and however great may have been the influence of individuals like Augustine, St. Colombo, or St. Francis Xavier, or Eliot or Judson or Livingstone, the real force must be the colony, for only in the colony can the brotherly life preached by the heralds be realized.

That is the work which opens before our Society to-day. If Liberia is to be preached as a refuge for the blacks oppressed and denied their rights in the land which their labor has enriched,

* Extract of speech of Dr. McCosh at the Lake Mohonk Conference, October, 1890. Reported in the Boston Evening Transcript.

then, in my judgment, it will meet with but small support; for the American people intend that they shall be given every opportunity open to the ignorant and afflicted of every land to quit themselves like men. And that healthy public opinion which will not simply pass resolutions, but will teach school and preach the Gospel and act as the friend of the Negro, will make the conditions of his life more and more favorable for the development of his manhood in citizenship and Christian fellowship. But if any of them are hearing the voice which bids them, "Go, see whether it be well with thy brethren" (and your report shows that many thousands have applied for passage in the last year), then I say every encouragement should be given them to undertake a work which may have more momentous issues than we can anticipate.

It was the nucleus of the English in the thirteen colonies which held the seed of constitutional liberty until the season was sufficiently advanced to bring it to maturity. Why may not Liberia play the same part in the great drama of which Africa is to be the stage? It is the one colony founded in love and faith. Its only fault has been its weakness. If a steady stream of choice emigrants could flow from this country to Liberia for twenty years, then its financial difficulties would be relieved, its internal improvements pushed to completion, and its commerce extended. Then think what it is we should see? A native protestant democracy in Africa! Such a state would be indeed an asylum for the oppressed when the great conflict breaks like a tornado over the land. Such a state would be the great radiating sun for the diffusion of light. It would have an advantage which no European colony, such as the Congo Free State, can have, for the presence of white men serves to emphasize the difference between white and black men, whereas the sight of civilized and Christianized Negroes is a monument of the possibilities of the African race. That that race is to be exterminated by the armies of Europe can not be believed. It has a future, and that future may be largely influenced by the Republic of Liberia, and the great blessings which her citizens have received, even in the house of bondage, be given the people of Africa.

Of course before such a stupendous work can be contemplated with any definite expectation of success, Liberia must be a much greater power than she is to-day. She needs men, not a mere increase in numbers, but an increase in men of character—men who believe that religion is not a crying of "Lord, Lord," but the daily doing of "the will of the Father in heaven." Such men can not easily be found among those who have behind them centuries of Christian culture. It need not surprise us that the calm and serious character, whose corner-stone is self-control, is not the characteristic of those whose ancestors three generations back were "children of wrath"—the instruments of every unbridled lust in Africa, and whose only training was the tyranny of slavery, having for its motive *obedience*, but from which the liberty of service was necessarily unknown. Still each year increases the number of those who have never felt the blight of slavery; and, while it is true it increases the number of those who have known the corruption of license, it still remains a fact that the world has never seen a race with such a past, showing such good fruit now and better hope for the future. Every year it will be easier to find those, who having heard with great exultation Christ's command, "Call no man your master on the earth," are listening to his further words, "For one is your Master, even Christ." One such family in Liberia may be to Africa what Priscilla and Aquila were to Europe, for whom not only Paul "gave thanks, but all the churches of the Gentiles." To help such on their way is the special work of your Society.

But it can not end there. Liberia, as well as America, needs common schools—the great nursery of citizenship. For the traditions which have been brought from here will soon perish if an atmosphere capable of receiving and imparting the ideas which are the meat and drink of thoughtful men is not created. This must be the work of schools for boys and girls, and then will come a demand for larger learning, and there as elsewhere, they that ask will receive.

Above all there is need of the support of the religion of Jesus Christ. How glad we would be to learn that the Liberians had cast away the old party names which speak more of war than of

peace, and were engaged in laying the foundation of the church of Africa, modeled not on any American sect, but taking such outward form as its peculiar needs suggest, and filled with the spirit of Christ; training native evangelists ignorant of Trent, and Westminster, and Dort and Andover, and Lambeth, but knowing much of Wilberforce and Judson, and Carey, and Marsham, and Johnson, and Paterson, and Livingstone—ah, we are asking more of Liberia than we dare do. Let us hope, however, better things for ourselves and them. What might they not do? What glories might they not reach? Who dare limit the work in Africa?

V. I have called this address "The Undiscovered Country." What is it? Almost all of Africa, of the world, is known; only the ice-floes of the north and south remain unexplored; only the details of the picture of the earth remain to be filled in. It is tame work compared with the deeds of the heroic spirits who, from Columbus to Stanley, have pushed into the great mystery, and returned with the treasures of the earth. What remains? Is it not sad to think that the spirit of adventure has exhausted itself; that no new worlds to conquer appear? It would be sad if it were true, but it is not true. The earth beneath our feet is Undiscovered Country. The stars which smile each night upon our ignorance are Undiscovered Country. But greater, more mysterious, more absorbing than all, is the nature of man; its history, its power, its future. That is the great Undiscovered Country which man will yet explore.

We know the general outlines of it in the East. Its characteristics are dignity and patience, but it is ever tending to degenerate to sloth. The North has shown great tenacity of purpose and nobility of aim, but marred by self-satisfaction and coldness of heart. The West is full of energy and ingenuity, but not un-mixed with coarseness and selfishness.

Where is a people whose characteristic is a capacity for the reception of the Divine Love, as the East has received the immensity of God and the West His power? May it not be found among the children of the South? Do you say the suggestion is arbitrary? I answer no. I remind you that the two charac-

teristics of the Negroes in the awful days of the civil war were fidelity and affection; and if it be true that "Zeus takes away half a man's virtue in the day that slavery comes upon him," what may we expect when they enter upon the "liberty of the children of God."

But, indeed, our faith is not empirical, it is scientific. The scientist knows that a field or mountain or plain seen for the first time is essentially natural. It is a part of the great nature in which he believes, and subject to the same laws which influenced the farm when he was a boy and the garden in which he played. But the great interest of his life is the discovery of the infinite manifestation of the glory of nature.

So we look on man wherever found. We see that the African is human; we know, therefore, that he is subject to the same influences which have moulded men the world over. We believe that he has hid treasures which it will be his joy to become conscious of, and the world's glory to see.

The darker the room, the greater the mystery; the deeper the mystery, the keener the interest; the fuller the interest, the larger the expectation; the larger man's expectation of God's glory, the more intense will be the thrill of joy when God again reveals himself in man. When the glory of God in the face of Jesus Christ shines in darkest Africa some feature of the Divine Image will be brought to light which the world has not yet seen.

The Civilization and Conversion of Africa—that is the work which presents itself before this Society. The colonization of Liberia with Negroes, who, feeling that their race has now been called, in the purpose of God, to the knowledge of Jesus Christ, rejoice in the opportunity to be not mere preachers of the Good News, but examples of Christian civilization the like of which has, not been seen since the Mayflower brought religious liberty to this continent—perhaps since Augustine led his monks to Canterbury.

May it be the office of your centennial preacher to tell of great deeds done and ripe fruit gathered in the harvest that will surely come.

I have thought that it was my privilege to tell you of the dream of the Old Century, and if it seems to any of you that this dream of the Undiscovered Country of God's glory in man rests upon no reality, I would remind you that it is but the special form of a dream which has filled the world with a new hope.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart: Be strong, fear not; behold, your God will come with vengeance, with the recompense of God; He will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the deserts. And the glowing sand shall become a pool, and the thirsty ground springs of water. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the wayfaring man; yea, fools shall not err therein. No lion shall be there, nor any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."*

Friends of Liberia, when that great work begins in Africa the slaves of America will speak to us as did Joseph to his conscience-stricken brethren: "I am your brother whom ye sold. Now then be not grieved nor angry with yourselves that ye sold me, for God did send me to preserve life."† One more act of earth's tragedy will have been played, and again it will be seen that out of evil God brings good.

THE EPISCOPAL MISSION in Liberia reports: 1 bishop, 10 presbyters, of whom 1 is white, 5 are Liberian and 4 are native; 3 deacons, of whom 2 are Liberian and one is a native; and these are assisted by 49 lay readers, teachers, and other helpers. The communicants are 304 native and 405 Liberians. There are 596 day scholars, 402 boarding scholars, and 1,272 Sunday-school scholars.

* Isaiah, 35: 3-10.

† Genesis, 45: 5.

For The African Repository.]

STEAM COMMUNICATION BETWEEN THE UNITED STATES AND LIBERIA AND WEST AFRICA.

By HON. EZEKIEL EZRA SMITH, *Late U. S. Minister to Liberia.*

An immensely rich coast, stretching for thousands of miles, exporting and importing hundreds of thousands of dollars worth of products and commerce annually, can but elicit the attention of the commercial interest of the United States when it is remembered that possibly less than the one thousandth part of it is transacted or controlled by or for the benefit of Americans.

If steam communication were established between some American port or ports and the west coast of Africa, it is the opinion of the writer that only a comparative short time would be necessary to revolutionize the trade of the entire coast, which now finds its way to European markets through the English, German, French, and other steamship lines plying regularly between the coast and European ports.

Articles of American manufacture find a ready sale, and are really in demand all along this great extent of coast, many of them being superior to other make. American cutlery, including axes, hatchets, hammers, saws, planes, augers, chisels, bits, screws, bolts, knives and forks, spoons, and hardware generally, such as kerosene oil stoves, nails, hoes, safes, sewing machines, and cook stoves are always in demand. American guns and gunpowder, calicoes and cotton goods, are much preferred, especially by Liberians.

American pine lumber is greatly in demand throughout the Republic of Liberia and the colonies generally, and sells readily at \$40 per 1,000 feet. American trunks and all kinds of provisions, save rice, also hats, boots, shoes, chairs, tables, bedsteads, soaps, both toilet and common, writing paper and stationery, perfumery, watches, clocks, musical instruments, lamps, books, and all kinds of jewelry, all of which in large quantities would find daily sale, at a large profit, in the hundreds of valuable trading marts and ports of West Africa.

The products and commerce of West Africa, consisting in part in palm oil, palm nuts, ivory, camwood, ginger, and coffee, are immense, and a well-regulated line of steamers plying between the United States and Madeira, the Canary Islands, the Gambia, Sierra Leone, Liberia, Accra, Whyda, Lagos, Bonny, Gaboon, and other important points along that coast, is necessary to bring it direct into this country.

During 1889 the European produce imported at one of the above-named African ports was valued at £490,642, and the exports therefrom £570,102, a total of £1,060,744= \$5,091,571.20.

Notwithstanding the difficulty there is in getting articles of American manufacture, many of the leading merchants of the west coast of Africa are compelled, by the demand of their patrons, to keep them in stock. As the means of transportation between the United States and the coast in question are so very poor, there being only a few sailing crafts plying semi-occasionally, the most of said articles are first carried from American ports to the marts of Europe, where they are reshipped and conveyed to the profitable market found in West Africa.

British, French, Dutch, German, Norwegian, and other business houses established all along the coast, conduct a commercial business of great magnitude and importance.

Liberia, stretching some 500 miles along the most valuable portion of the West African coast, with all the machinery and appliances of a well-established government, in principle and functions a miniature of the United States, possessing great adaptability for unlimited expansion and growth, might, by means of steam communication, easily be made an important factor in American trade and commerce. Through Liberia, the natural gateway to the far interior of the continent, and the Liberians who are instinctively American, the United States could readily draw trade, possibly as far interiorward as the Soudan.

There is, however, still another view which the subject of steam communication between this country and Liberia presents, and which it seems is of vital importance to both, to wit, the emigration movement. Yes, aside from commercial advantages, there is this other, which has been agitated, discussed, and examined in public halls and by newspapers and reviews, congressmen, orators, preachers, and teachers have all had a say respecting the so-called Negro Problem, and to-day it seems as nearly settled as it did years ago.

Liberia seems to be the predestined home of many, who at present enjoy citizenship in this country, and this going out to a greater or less extent of Afro-American, with trained hand, head, and heart prepared to fight the battles of life, is only a question of time. The peculiar work of races, under God, is to receive its guiding impulse in their ancestral home.

It is, therefore, to be regretted that there is not an easy and frequent mode of direct communication between the United States and Liberia. Steam has brought Europe and Liberia so near together that a fortnight serves to pass from one to the other; while recently telegraphy has done more, and daily communications are exchanged between West Africa and the great business centers of Europe. Could Liberians visit our country and people more frequently, and those visits be returned by our Negro citizens or others, there would, from this reciprocal intercourse, spring up a mutual, better understanding and appreciation between the

two branches of the same family. My knowledge of the Afro-American and the acquaintance I gained of the Americo-Liberian lead me to the opinion that at present there exists a mutual misunderstanding—each misjudges the other. An ignorance on both sides of the social and moral qualities of each has produced almost an estrangement—all resulting from the want of constant social contact.

I have heard opinions the most ludicrous expressed by Liberians respecting the Negro in this country, and I formerly held, in common with the large majority of Negroes here, sentiments the most astonishing with reference to our transatlantic brethren. Both are mistaken. Each must meet the other *at home*, in the domestic circle, where, laying aside the stiffness of strangers, they may freely converse, seeing each other naturally and not in the disfigured form in which each appears when looking through the lens of prejudice or of conceit at the other. I have had the pleasure of meeting Liberians at their homes, and if I have ever regarded them as a different order of human beings, if because they were inhabitants of the "dark continent," I have regarded them *darkly* or attached some mystery to the people of what I might have imagined to be a *shadowy* land, I am fully convinced of my mistake. It is a *real* land, and its inhabitants earnest people.

There the sun shines as bright as here, the sky is as clear, the verdure is as pleasant to the eye, the air is balmy, and in very deed—

"Africa's sunny fountains
Roll down their golden sand."

Her people have hearts warm and homes cheerful. I have there found true men and brethren.

Liberia to-day is a fixed fact. Her government of her own choice, firm and stable, her agriculture, her commerce, her schools, her churches scattered throughout the land, her charitable institutions, her happy relations with interior tribes, her foreign good understanding, all attest it. She has had her internal dissensions, her foreign complications, and her financial embarrassments. Nevertheless she stands to-day a lone star shedding forth its glimmering light amid the surrounding darkness.

The future of the little Republic is full of promise. Its commerce is to be developed. Its manufactures await the skill and science of the western world. Its agriculture is in its infancy; the scientific agriculturist is yet to tickle its fields and cause them to smile with bountiful crops of rice, corn, cotton, ginger, and coffee. The grandest and most unexpected results await the application of the sciences. The forests invite the chemist,

the botanist, and the skilled artificer in wood. The streams of the country are yet to afford to man the benefits of *steam* navigation. The earth is anxious to discover its secret treasures to the mineralogist and geologist, and to yield its untold wealth to the industrious miner. The ornithologist and taxidermist have already entered the inviting field.

The most brilliant results await the establishment of steam communication between the United States and Liberia and West Africa.

THE RETURN OF THE EXILE.

The question of the restoration to Africa of the millions of her children who have for three hundred years been living as strangers in the western hemisphere is exciting considerable interest in the old countries.

The *London Times* published during the month of January a series of letters on the condition of Negroes in the United States, which closed by earnestly recommending their emigration to the land of their fathers as the only "permanent and honorable" solution of the difficulty.

The leading West African papers published by natives of the country are also earnestly advocating that view. The fact is, that Africa is calling for the restoration of her sons. They are needed there in the interest not only of that "Dark Continent," but in the interest also of Europe and America. Europe is beginning to see this, and when she clearly sees it, and recognizes the fact that her material interests in Africa can be best promoted by restoring the exile, the commercial Powers will move in that direction, and the question will be solved.

We publish in this number a significant and interesting article on repatriation from the *Sierra Leone Weekly News*, the leading paper of West Africa. Similar views are put forward by the Lagos papers—organs of another flourishing British colony on the coast. They represent the views of millions of the Aborigines, who are anxious to welcome the return of their brethren.

The invitation extended to Dr. Blyden by the people of Lagos had reference to this subject, and most loyally and royally did they receive and listen to the words of one whom the Governor of the colony described as the most distinguished of repatriates.

The *Lagos Times* (February 7) refers to the desirableness of the return to Africa of her civilized descendants as follows :

A feeling of unrest pervades the whole of Yoruba-land. The disturbers of the peace and prosperity of this land are the Ibadans and Dahomans. The former wage war as a means of livelihood, capturing slaves which they sell principally to the Egbas and Ijebus.

For many years Yoruba-land has been disturbed by the two war-like tribes; and although several efforts have been put forth for the pacification of the whole country, yet war has never ceased up to the present time; and we fear will not cease for a long time to come.

To the Repatriates, principally the Africo-Americans, we must look for this much-desired pacification; and may the time suddenly come when they shall settle in their fatherland, bringing with them western civilization—arts, sciences, improved agriculture, &c. Then, and not till then, will the resources of the whole country be fully developed, and war and rapine shall cease.

REPATRIATION OF THE NEGRO.

By this word we mean the return of the Negro in exile to the land of his ancestors. Expatriation is *from* the Fatherland alone. Repatriation is *to* the Fatherland.

For more than three hundred years the Negro has been serving in bitter exile in the Western hemisphere. His labors both in North and South America have furnished the basis for the greater part of the commerce between Europe and America, and if he were suddenly removed to-day from the Southern States of America or from Brazil, there would be a sudden collapse of two-thirds of the colossal material greatness of the world.

In the days when it was thought proper by Christian nations to enslave him everywhere, it was supposed that so indispensable were his unrequited services to the welfare of the human race that he had been ordained to be the slave of the rest of mankind. This construction was forced upon a text of Genesis and a few passages in the Epistles of St. Paul. Slavery was supported by Scripture by divines of all denominations with a very few exceptions.

When Wilberforce was urging the abolition of the slave trade upon the House of Commons, a prominent member of that body denounced the proposal as unchristian, and said that he would not be so weak as to gratify his feelings of humanity at the expense of the interests of his country.

The same opposition was manifested to the freedom of the Negro in the United States. Indeed, so fierce was this opposition that one section of the country was bitterly arrayed against the other until, as a result of a fratricidal war, the Negro was set free in spite of human calculations and human intentions.

Long before the emancipation there were far-seeing men who foresaw such an eventuality and provided for the return of the ex-slaves to their Fatherland by securing territory in West Africa to which they have, for the last seventy years, been gradually removing freedmen. This was the origin of Liberia.

But this policy of the American Colonization Society, which founded Liberia, has not until recently been received with any enthusiasm by their countrymen. Indeed, there has been intense opposition to the measure, some opposing through love, others through hatred of the Negro.

But the repatriation of this race is as clearly written in the Book of Destiny as was his emancipation. Events are every day forcing this truth upon the people of the United States; and we have not the slightest doubt that before very long measures will be adopted for sending him home on so vast a scale as to dwarf the most magnificent efforts yet put forth by the Colonization Society.

The attention of the public has been recently most forcibly drawn to this subject by a series of letters in the *Times*, which discusses in a most elaborate and eloquent manner the situation in the United States; and after dealing with various measures proposed for relief adopts repatriation as the most "honorable and permanent."

The question is now fairly before the world, and Africa of course has a word to say on it. Her message to America is, not only "Let our brethren go, but assist them to settle in the land of their fathers under such conditions as shall insure their useful-

ness, prosperity, and happiness." To England they say, "Help the United States to restore, since you so largely participated in the deportation."

There are regions which wait for the return. Whole sections of country blest by nature with abundance, can not contribute their quota to the world's welfare on account of the constant disturbances which arise from traditionary feuds. The exiled brother, having lost the recollection of the origin of these quarrels, will constitute an effective mediator, without whose interference these difficulties will never be overcome.

The Dahomey and Yoruba countries are specially in need of this infusion of a foreign Negro element trained under the advantages of civilization to know the value and importance of peace. The result of this return of the exile will be to Africa as life from the dead—a genuine resurrection for the progress of universal humanity.—*Sierra Leone Weekly News*, March 7, 1891.

THE PENNSYLVANIA COLONIZATION SOCIETY.

This Society is an auxiliary to the American Colonization Society, which has its headquarters at No. 450 Pennsylvania avenue, in Washington, D. C., and whose objects, according to its constitution, are "to aid the colonization of Africa by voluntary colored emigrants from the United States, and to promote there the extension of Christianity and civilization."

The Republic of Liberia, the only Christian Republic on the continent of Africa, was founded by it, and the Society has ever since been looked to by that Republic for advice, encouragement, and aid. At the present time the Society is aiding to the extent of its power, carefully selected and worthy Negroes and their families, who desire to emigrate to Liberia, and whose profession, trade, business, occupation, and moral and religious character promise to make them useful there.

British trade with Africa is said to amount to 125,000,000 dollars annually, and the commerce of France to 100,000,000 dollars. The empire of Germany is also largely interested in the trade. These three powerful nations hold control over the largest part of the continent.

Liberia, which is the field of the operations of the Colonization Society, furnishes the most advantageous gateway into a large section of Africa as yet untouched by foreign traders. It will be seen at once that the presence in Liberia of intelligent and capable emigrants will greatly aid in such attempt.

The great success which has attended the opening up of trade by the English and German companies on other parts of the west coast of Africa warrants us in supposing that similar success would attend efforts having their origin in America.

The recent enactment by our United States Congress of the Postal Subsidy Bill offers an immediate opportunity to our merchants, manufacturers, and business men for the re-establishment of our trade with the whole west coast of Africa.

Hence, this Society appeals to the business men of the community in the confident hope that they will assist it in preparing the way for large commercial enterprises, by which both Africa and America will be benefited.

President, ROBERT B. DAVIDSON, 319 Walnut st.

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THE REPUBLIC OUR NEGROES FOUNDED.

No country should be so much interested in the welfare of the Republic of Liberia as our own. Twenty thousand Negroes, who were born and reared within our borders, are now living along the old Pepper Coast of Upper Guinea, and the Republic they founded has for forty-two years been recognized by the civilized world as an independent power. The voluntary colonization of Negroes on so large a scale has nowhere else been attempted, and the result of the experiment must interest the whole world.

Liberia has had many trying days, and she is still poor and weak. There is reason to believe, however, that not a few of our Negro citizens will choose some day to return to Liberia, and that a prosperous future is before the country, whose natural resources will adapt it to be the home of a large and thriving people.

The residences of the most prosperous citizens and the government buildings are found in the highest part of Monrovia, where Ashmun and Broad streets are the chief streets. On Broad street is Representative Hall, a plain stone structure, where Liberia's laws are made. Right behind Representative Hall is Government Square, full of palm and mango trees, and containing a statue of the Rev. Elijah Johnson, founder of the city. On Ashmun street is the Mansion House, a large square building, once occupied by the post-office department but now the official residence of the President. Churches of various denominations lift their bell towers skyward, but one small jail is enough for all offenders against the law.

The physical aspects of Liberia may be briefly described. Across the river from Monrovia and extending far north and south is a region of swamp which is completely submerged in the rainy season. Further inland the country rises, and grassy plains and fertile agricultural lands succeed to marshes. Here the natives in large numbers till the soil, and along the water-courses are found the coffee and sugar plantations of the American immigrants. Still further inland is a wide region of forest, rather sparsely inhabited, but containing, however, not a few native villages of wretched aspect, and surrounded by large rice and manioc

fields. These three belts, the low-lying swampy regions near the coast, the central stretches of undulating tillable lands, and the eastern forest zone, are the clearly distinguished aspects under which Liberia is seen. Further east, across the Liberian border, are the loftier plains of the far-reaching Mandingo country, still almost unknown.

The Liberian rivers are shallow and carry comparatively little water to the sea. They would be navigable for steamers only of the lightest draught. Cataracts bar the way a little inland. On the St. Paul's river, where the colonists are most thickly settled, navigation is interrupted twenty miles from the coast. The longest stretch of navigable water is in south Liberia, on the Cavalla river, which is for sixty miles a highway for canoes. Along this river Bishop Taylor has planted a chain of his mission stations. These rivers, such as they are, afford as yet the only commercial highways. Along their banks the Liberian farmer has cleared away the timber and planted his orchards of lemon and orange trees and his fields of coffee and sugar. He loads the fruits of his farm into his highly-prized canoe and paddles down the rivers to Monrovia or the other coast settlements. Some of the planters are quite well-to-do, and their amply-furnished homes show that they enjoy the comforts and some of the luxuries of life.—*Goldthwaite's Geographical Magazine.*

LIBERIA MAKING PROGRESS.

Rev. S. M. Cook thus writes to *The Apostolic Times*:

One week ago to-day, October 17, 1890, I landed at Monrovia, the capital of Liberia. The entire voyage thus far has been pleasant, and to-day finds me one week on African soil, enjoying health and strength and ready for the duties that lie before me.

My object in visiting Liberia is to learn from my own observation something of the work and progress that has been made since Christianity and civilization were introduced here. I have been here one week now, and can truly say that I am well pleased with the progress that has been made. To some Americans it would seem slow, but when you take into consideration the con-

dition of the native people here, and when we consider, too, the hardships that the American Negro has had to endure, we give him praise in the name of the Master for the work he has already accomplished.

I have visited Monrovia and several places up the St. Paul's river, the farthest being about thirty miles distant, and the indications everywhere are that Liberia is looking up and not going backward, as we so often hear in our own home land. The Liberians—and when I say Liberians I mean the Negroes who have come here from the United States, or their descendants—are a kind, hospitable people, and do all in their power to make the missionary feel at home. You would be surprised to see the thrift and enterprise there is, especially among the women, to make their homes neat and attractive.

STEAM COMMUNICATION WITH WEST AFRICA.

The American Colonization Society recently adopted resolutions expressing its hearty satisfaction that a line of steamers is contemplated between this country and West Africa, and their willingness to co-operate in maintaining it. Similiar action has been taken by the Pennsylvania Colonization Society. The matter was considered in the Philadelphia Board of Trade about a year ago, and that body is taking a foremost place in the proposed movement. Goods that are now shipped to the west coast of Africa and Liberia from this country are shipped either to Liverpool or Hamburg, unless they go by the small vessels of one New York firm.

TELEGRAPH LINES IN SOUTH AFRICA.—The work of telegraph building in South Africa has pushed far ahead of railroad enterprise. A line now reaches the new capital of King Khama, 1,700 miles in an air line north-east of Cape Town. Savage Africa will thus be joined with civilization by electric wires. Two hundred and sixty wagons, each drawn by from ten to twelve yoke of oxen, have taken their way northward loaded with nothing but telegraph wires. No recent enterprises of the sort surpass in magnitude, or in the energy with which they are being pressed forward, these railroad and telegraph projects now far advanced in South Africa.

AN INTERNATIONAL RACE TO LAKE TCHAD.

On the *Hinterland* theory it is maintained that no Power has a right to come behind the Kamerun territory. The French, however, evidently do not mean to regard those protests. One explorer, M. Cholet, has succeeded in pushing his way northward by the Sanga river to four degrees north latitude. There is another expedition, under the command of M. Crampel, which has taken the route by the Mobangi river, and at the date of the latest news had reached the Zongo rapids, whence we are assured M. Crampel would push rapidly north-east toward the Shari. Still another French traveler, M. Ponel, chief of the French post of Bangui, has succeeded in traversing the right bank of the Mobangi, one hundred and sixty miles beyond his post. The Governor of the French Kongo has commissioned two of his agents to continue M. Cholet's explorations in the basin of the Sanga. Two other expeditions are setting out from Senegambia, apparently with the intention of crossing the Upper Niger, securing French influence on the unappropriated part of that river, and pushing on to the countries around lake Tchad; while advances have begun in the same direction from Algeria.

On their side, the Germans are equally active. Since the month of May last, Lieut. Morgen has been on his way to the country around the sources of the Benué; while Dr. Zintgraff left Hamburg in September last for the purpose, it is said, of establishing a base of operations in the Baia country on the route to Adamawa, with the ultimate intention of penetrating into the country lying beyond. Moreover, the Governor of the Kamerun, General Soden, has command of a staff of officers who are making their way little by little toward the north-east.

NEGRO AUTHORSHIP IN AMERICA.—"It is true that American Negroes are now among the book writers of this country," said a learned Negro. "I have made a collection of books by American Negro writers, and there may be a great many more than I have got. Some of them are good books, too. Among them are works of poetry and volumes of sermons, besides novels. A great many Negroes are now well educated and more of them are getting to be. We have Negro professors and doctors and editors, and we have always had plenty of Negro preachers. I believe that before a hundred years from now the American Negro will do his share of thinking in the world."—*New York Sun*.

INDUSTRIAL SCHOOL AT MONROVIA.

In *Learner and Teacher* for January last was the following announcement:

WANTED.—The Executive Committee of the New York State Colonization Society are seeking for a competent male teacher to take entire charge of an "industrial school" in Monrovia, Republic of Liberia. It will be an "annex" to the college in Monrovia, and it is proposed to arrange the course of study and work upon lines similar to those adopted with so much success at Hampton. For various reasons, which will be explained to the applicant, a white person is preferred. Should this position approve itself to any of our readers, application, with references as to character and attainments, may be made to Charles T. Geyer, Esq., Treasurer, 17 and 19 William Street, New York.

Doubtless such readers as are familiar with the work of the American Colonization Society and its auxiliaries were interested to notice thus a new step in efforts for the youth of Liberia and the colonization of Africa.

If the aid of industrial education should be sought for any race or any land, that race and country to which these philanthropical associations direct their efforts especially may claim it.

The New York State Colonization Society was incorporated in 1855, with the object of colonizing, with their own consent, colored people on the coast of Africa, and, through them, civilizing the African tribes near the Republic of Liberia.

As the Society holds in trust considerable funds especially devised for industrial education, its work lies partially in this direction.

One of its donors in defining the scope of a Scholarship Fund which he created uses these words: "I recommend that the schools in which young men may be educated be Manual Labor Schools. I recommend that each scholar learn a trade."

It is most gratifying to those who are interested in these objects to know that a professor and two assistants have been secured for the work, and they seem in many ways specially qualified to undertake it. Each of them has himself enjoyed a practical training in farming and the mechanic arts. All are enthusiastic students of science. With one his specialty is botany and zoölogy; with another, mineralogy; while the third is most versed in entomology. It is their purpose to train Liberian youth and such as

may come to them from the interior in the most simple processes of the farm, the workshop, and the forge.

These young men, Prof. O. F. Cook, Mr. George G. Brownell, and Mr. Guy M. Collins, full of scientific ardor, love for teaching, and willingness to adapt themselves to circumstances, are making ready to leave for Africa in October next.

In order to be more thoroughly prepared for their contemplated task they propose to spend the intervening months in visiting Hampton, Amherst Agricultural College, and other industrial institutions, to note methods, confer with instructors, and secure points that may be applied to the college in Liberia.

The managers of the New York State Colonization Society recently called these three young men to the city and spent an evening with them. It is only fair to the committee who had selected them for their task to say that their judgment in the choice was fully vindicated. The conference with Professor Cook and Messrs. Brownell and Collins was ample, and embraced all the topics relating to their future work. They are prepared to "rough it," and to begin with the most elementary instruction.

It is expected that in Monrovia they will meet with a hearty welcome, and the Liberia boys that they go to teach will have a splendid opportunity for a practical education.

The New York State Colonization Society in this new industrial departure has the active co-operation of the Massachusetts Auxiliary of the American Colonization Society, and the sympathies of the educational and Christian public are enlisted in their beneficent enterprise. We hope to record its encouraging and entire success.—*The Learner and Teacher.*

RAILROADS IN AFRICA.—If one were asked to point to some enterprise now in progress of surpassing interest and importance, he might well direct attention to the three thousand men who, with pick and shovel, are leveling the ground north of Kimberly, preparing the way for the track-layers, who are soon to lead the locomotive through the wilds of Africa far toward the Zambesi river. Africa is the new world of this century, and already the railroad makers are foremost in the line of pioneers, preparing the way to carry to the very heart of Africa, the most potent factor in the development of civilization that man commands.—C. C. Adams, in *Goldthwaite's Geographical Magazine.*

ITEMS OF INTELLIGENCE.

THE RUM TRAFFIC IN WEST AFRICA has received a heavy blow from the Royal Niger Company. It has done much to suppress this evil from the first of its operations; but since the Brussels Anti-Slavery Conference, which gave such encouragement to all efforts to suppress also the rum traffic, this company has taken advanced ground. Lord Aberdare, the Chairman, says they have made "a regulation absolutely prohibiting the importation of spirituous liquors for sale or barter into any place within the jurisdiction of the company north of the seventh parallel of north latitude. This includes about nineteen-twentieths of the region over which the company has treaty rights of jurisdiction. He trusts the same policy may be enforced at no distant date in the remaining one-twentieth of the company's territories. Until the company has greater force, any military attempt would prove a failure. All that can be done for the present is to levy on intoxicants the highest possible duty. Trade will thus be lessened considerably and the dividend reduced for a time, but the ultimate result will be a great good."

HOPEFUL AFRICAN TRIBES.—"Regions Beyond," quotes Mr. Stanley's description of the proud Wahuma race, which he discovered, "being clearly of Indo-African origin, possessing exceedingly fine features, aquiline noses, slender necks, small heads, with a grand and proud carriage; an old, old race, possessing splendid traditions, and ruled by inflexible customs which would admit of no deviation." Stanley pronounces the features of the great Kafir race to be "a subtle amalgamation of the Hindu and West African types." Although the foraying Wahuma have abundance of heathen vices, yet their higher type, mild and courteous manners, and salubrious country render them hopeful for missions. To Stanley they brought up thoughts of "those blameless people with whom the gods deigned to banquet once a year upon the heights of Ethiopia."

THE ZAMBESI in Southeast Africa is one of the noble rivers of that continent, and its water-shed, with its tributaries, is so extensive and so important, that this stream is called "the Kongo of the East." It drains some of the healthiest portions of Africa, and is divided from the southern source of the Kongo only by a broad ridge. Its Victoria Falls is one of the noblest in the world, rivaling the Niagara. This water sheet is one thousand feet broad, and falls, without a break, one hundred feet into one of the most wonderful gorges yet discovered. Its principal north affluent, the Shiré, gives the shortest and most available highway to the great lake region, which, with the Nile, extends, with short interruptions, from the southern shore of Nyassa, fourteen degrees south latitude, through three-fourths of the continent into the Mediterranean sea. This is the only extensive inland waterway, except the Mississippi, extending north and south.

THE PARTITION OF AFRICA.—No friend of missions can watch the unparalleled movement known as the Partition of Africa without wondering what is to be the effect upon the well-being of the 200,000,000 that inhabit the vast spaces of the Dark Continent, or without hoping that it will be blessed in almost every particular. Eight European nations are concerned in the colossal affair, if we count the Congo Free State with its 1,000,000 square miles, as Belgium's share in the "deal." France easily leads in the extent of her acquisitions, having her hand upon Algeria, the Sahara country, and other regions farther south, or a total of 2,300,000 square miles. Though, if to Great Britain's 1,910,000 in South and Central Africa we add her most excellent prospects in Egypt and the Soudan, and the superior soil and climate of her possessions, then her share is most valuable by far. Germany, just at present, is content with 1,035,000 square miles, Portugal with 775,000, Italy with 360,000, and great expectations as touching Tripoli, while Spain brings up the rear with the trifle of 210,000. Upon the entire continent—some 5,000 by 5,000 miles in extent—are found some 12,000,000 square miles, of which only 2,500,000 remain unassigned. It can scarcely be but that roads, the locomotive, and stable government will soon follow; and so let the Lord's people make haste to go up to possess the land for Him.

A LIVINGSTONE MEMORIAL.—An effort is being made to enlist public sympathy in favor of a philanthropic work in honor of Dr. David Livingstone. Nothing has yet been done in this country to commemorate the name and fame of Livingstone, and a magnificent institution might be here dedicated to his memory which would be a credit to this country, and at the same time a monument befitting the spirit of our advanced Christian age. There is little doubt that sufficient enthusiasm and sympathy could be aroused in the communities of the different States to accomplish (though perhaps slowly) the erection of a "Livingstone Memorial Institute or Home," either in the State of New York or New Jersey. Any communications or suggestions in favor of the Livingstone Memorial may be addressed to Mr. Ernest T. Zeltner, 150 Nassau street, New York.

ROLL OF EMIGRANTS FOR FENDALL, LIBERIA.

By Bark "Liberia," from New York, May 28, 1891.

From Atlanta, Georgia.

NO.	NAME.	AGE.	OCCUPATION.	RELIGION.
1	Greenbury B. Parks.....	37	Carpenter..	Methodist.
2	Nancy Parks.....	26		
3	Greenbury B. Parks, Jr.....	18		
4	Mary Parks.....	15		
5	Martha Parks.....	13		
6	John E. Parks.....	10		
7	Cairo Parks.....	8		
8	Arthur Parks.....	6		
9	Andrew A. Parks.....	4		
10	Lucile Parks.....	2		

ROLL OF EMIGRANTS FOR FENDALL, LIBERIA—Continued.

From Atlanta, Georgia—Continued.

No.	NAME.	AGE.	OCCUPATION.	RELIGION.
11	Walter Parks.....	Infant.		
12	Abraham Boston.....	49	Carpenter.....	Methodist.
13	Ada Boston.....	39		Methodist.
14	Wade A. Mahaffey.....	36	Farmer.....	Methodist.
15	Alice Mahaffey.....	30		Methodist.
16	Frederick Mahaffey.....	Infant.		

From Williston, Levy Co., Florida.

17	Jerry Davis.....	37	Farmer.....	
18	Emma Davis.....	42		Methodist.
19	Willie Davis.....	12		
20	Lina Davis.....	10		
21	Estella Bell.....	16		Baptist.
22	Columbus Bell.....	1		
23	Warren Davis.....	35	Farmer.....	Methodist.
24	Emma Davis.....	33		Methodist.
25	Gussie Davis.....	12		
26	Elzora Davis.....	11		
27	Ella Davis.....	9		
28	Addie Davis.....	Infant.		
29	Robert Jones.....	30	Farmer.....	Methodist.
30	Mollie Jones.....	40		Methodist.
31	Mary Jones.....	13		
32	Moses Davis.....	38	Farmer.....	Methodist.
33	Nancy Davis.....	28		Methodist.
34	Alzelah Davis.....	3		
35	Matilda Davis.....	63		Methodist.
36	Joseph Davis.....	11		

From Shiloh, Marengo Co., Alabama.

37	William M. Hosea.....	37	Farmer.....	Presbyterian.
38	Georgia Hosea.....	28		Presbyterian.
39	Minnie R. Hosea.....	11		
40	Elois Hosea.....	8		
41	John Tucker.....	40	Farmer.....	
42	Della Tucker.....	35		Presbyterian.
43	Mattie Tucker.....	20		Presbyterian.
44	Matthew D. Tucker.....	18		
45	George Tucker.....	15		
46	Samuel G. Tucker.....	12		
47	Beatrice Tucker.....	10		
48	Bertie Tucker.....	7		
49	Henry Tucker.....	4		
50	Price Tucker.....	2		
51	John C. Tucker.....	Infant.		
52	Wallace Agee.....	38	Farmer.....	Baptist.

From Plummerville, Conway Co., Arkansas.

53	Daniel Brown.....	50	Farmer.....	Baptist.
54	Lucy S. Brown.....	30		Baptist.

NOTE.—The foregoing-named persons make a total of 16,288 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

96 Receipts of the American Colonization Society. [July, 1891.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of March, 1891.

ARKANSAS. (\$47.50.)		FOR AFRICAN REPOSITORY. (\$2.00.)	
Plummerville.—John R. Jinnisson, toward cost of emigrant passage.....	\$38 00	Arkansas, \$1; Missouri, \$1.....	\$2 00
Morrillon.—Miss I. Dargan, toward cost of emigrant passage.....	5 00	RECAPITULATION.	
Menifee.—W. D. Leslie, toward cost of emigrant passage.....	2 50	Applicants toward passage	47 50
Germantown.—W. H. King, toward cost of emigrant passage.....	2 00	For African Repository	2 00
		Rent of Colonization Building	139 00
		Total Receipts in March.....	\$188 50

During the Month of April, 1891.

MAINE. (\$3.00.)		<i>Pinnacle Springs.</i> —H. B. Baily, \$8.50; Harvey Hopson, \$2; Rev. Thomas Riley, \$2, toward cost of emigrant passage.....		\$12 50
<i>Bangor.</i> —Dr. T. U. Coe, donation....	\$3 00	<i>Plummerville.</i> —John R. Jinnisson, toward cost of emigrant passage.....		6 00
VERMONT. (\$20.55.)		<i>Springfield.</i> —Miles West, toward cost of emigrant passage.....		1 50
<i>Essex.</i> —Annuit of Nathan Lothrop; A. A. Slater, admin.....	20 55	ILLINOIS. (\$6.23.)		
VIRGINIA. (\$1.00.)		<i>Mendota.</i> —Rev. George S. Inglis, collections.....		6 28
<i>Alexandria.</i> —Mrs. Mary B. Blackford, donation.....	1 00	FOR AFRICAN REPOSITORY.		
GEORGIA. (\$100.00.)		Maine, \$2; Connecticut, \$2; Texas, \$2; Arkansas, \$1; Canada, \$1.....		8 00
<i>Atlanta.</i> —G. B. Parks, toward cost of emigrant passage.....	100 00	RECAPITULATION.		
ALABAMA. (\$375.00.)		Donations.....		10 28
<i>Shiloh.</i> —W. M. Hosea, toward cost of emigrant passage.....	375 00	Dobson Income.....		1,217 25
ARKANSAS. (\$135.30.)		Annuit		20 55
<i>Merrilee.</i> —Daniel Brown, toward cost of emigrant passage.....	50 00	For African Repository		8 00
ARKANSAS. (\$135.30.)		Rent of Colonization Building		69 00
<i>Morrillon.</i> —R. T. Black, \$26; Abner Downes, \$24.30; Rev. L. Rogers, \$15, toward cost of emigrant passage.....	65 30	Applicants toward passage.....		610 30
		Interest.....		30 75
		Interest for Schools in Liberia.....		30 00
		Total Receipts in April.....		\$1,996 1

During the Month of May, 1891.

NEW JERSEY. (\$25.00.)		Morrillon.—Rev. L. Rogers, \$6.75, and Ellick Johnson, \$5, toward cost of emigrant passage to Liberia.....	\$11 75
Princeton.—Mrs. Susan D. Brown, donation, by Rev. John Miller, Acting President of the New Jersey State Colonization Society.....	\$25 00	Springfield.—Cornelius Fleming and Harvey Colbert, toward cost of emigrant passage to Liberia.....	5 00
GEORGIA. (\$10.00.)		Hot Springs.—Sylvester James, toward cost of emigrant passage to Liberia.....	5 00
Rome.—Miss Mary Vance, donation....	10 00	FOR AFRICAN REPOSITORY.	
FLORIDA. (\$144.25.)		New York City, \$2; Texas, \$1.....	3 00
Williston.—Jerry Davis, Warren Davis, and Morris Davis, \$140; William Foster, \$3, toward cost of emigrant passage to Liberia.....	143 00	RECAPITULATION.	
Ocala.—A. T. Carter, toward cost of emigrant passage to Liberia	1 25	Donations.....	35 00
ALABAMA. (\$25.00.)		For African Repository	3 00
Shiloh.—William M. Hosea, toward cost of emigrant passage to Liberia, additional.....	25 00	Rent of Colonization Building	94 00
ARKANSAS. (\$61.85.)		Applicants toward passage	231 10
Menifee.—W. McC. Wilson, \$25; W. K. Fortson, \$12.10, and A. Y. Turner, \$3, toward cost of emigrant passage to Liberia.....	40 10	Interest.....	512 50
		Interest for Schools in Liberia.....	60 00
		Total Receipts in February.....	\$935 60





EMIGRATION TO LIBERIA.

So numerous have the applications become, that THE AMERICAN COLONIZATION SOCIETY will hereafter give the preference, all other things being equal, to those who will pay a part of the cost of their passage and settlement in Liberia. Persons wishing to remove to that Republic should make application, giving their name, age, and circumstances, addressed to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

FORM OF REQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of _____ dollars.

(If the bequest is of personal or real estate, so describe it that it can be easily identified.)

EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest, and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."

THE AFRICAN REPOSITORY:

Published quarterly by the AMERICAN COLONIZATION SOCIETY; is intended to record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent, without charge, when requested, to the officers of the Society and of its Auxiliaries, to life members, and to annual contributors of ten dollars and upward to the funds of the Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

INFORMATION ABOUT GOING TO LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is constantly receiving letters in which the following questions are, in substance, asked. It has therefore condensed the facts in reply, as follows:

Question 1. At what season of the year is it best to embark for Liberia?

Answer 1. Vessels usually leave this country in the Spring and Fall for Liberia. There is very little, if any, choice between these two seasons of the year as a time to arrive in that Republic.

Q. 2. How long is the voyage, and is there much danger that we shall be lost on the way?

A. 2. Thirty-five days is the average length of a voyage to Liberia. In seventy years, during which there have been nearly two hundred emigrations, there has not been a case of loss or disaster.

Q. 3. What ought we to take with us, both for use on the voyage and after we get there?

A. 3. Every emigrant ought to be well supplied with clothing similar to that which he wears in this country. The heat is not so oppressive as in America during the summer. There is no winter in Liberia, but during the rainy season health is preserved and promoted by wearing flannel or warm clothing. He ought also to have a good mattress and bed-clothes, which he will need to use on shipboard and after landing. If he is a mechanic, he ought to have the tools of his trade. If he is a farmer, he ought to be well supplied with axes, hoes, spades, saws, augers, &c. He should also be provided with cotton-gins, a loom, portable furniture, and ploughs, condensed for storage. And, as every family is expected to keep house and live by themselves, they ought to have table furniture and cooking utensils. It is not possible to take chairs, tables, bedsteads, and other large articles of furniture with them, as they occupy too much room in the ship. But whatever is convenient and necessary in housekeeping and of small compass they ought to take. A keg of nails (4, 6, 8 and 10-penny), a bale or two of domestics, and some specie or gold coin and "greenbacks," would be of use to them in erecting their houses and paying for any labor they might need during the first few months of their residence in Liberia. Seeds of every kind, especially of our common vegetables, put up air-tight, should be taken.

Q. 4. How much land is given to each emigrant?

A. 4. Each grown single person receives ten acres of land and each family twenty-five acres. The soil in Liberia is as rich and productive as in any part of the world.

Q. 5. Can I educate my children there, and what will it cost?

A. 5. By a law of Liberia, all parents are required to send their children to school. In some of the settlements the schools are good. The natives are at peace with the Liberians, and are generally anxious to have their children educated.

Q. 6. How can I make a living in Liberia?

A. 6. In the same way that you would make one anywhere else; that is, by industry and economy. During the first six months after arrival in Liberia you become acclimated, and can open and plant your land, build a house on it, raise a crop, and have everything in readiness to live comfortably thereafter. Blacksmiths, carpenters, masons, brick-makers, cabinet-makers, shipwrights, &c., &c., find employment at good wages. The farmer need fear no want.

Q. 7. What assistance will the American Colonization Society render me in getting to Liberia?

A. 7. The average cost of every emigrant is one hundred dollars, of which \$50 is for passage and support and \$50 for rations and shelter during the first six months after arrival in Liberia. Toward this outlay, which is borne by the American Colonization Society, the preference is accorded such applicants, all other things being equal, as will contribute the most money, that the same may assist others to go there also. This must be sent to the Society, and an order for passage obtained before the people leave their homes, as without it they will not be received on the vessel. Emigrants are required to reach the ship at their own expense. What the Society does for emigrants is a free gift to them, never to be returned.